

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy."*

No. 24.

NEW-HAVEN, NOVEMBER 9, 1816.

Vol. I.

## FOREIGN INTELLIGENCE:

### BRITISH AND FOREIGN BIBLE SOCIETY.

#### TWELFTH REPORT:

Concluded from p. 358.

Your Committee have now to report the transactions connected with the British and Foreign Bible Society within the United Kingdom; and, under this head, they have the satisfaction to state, generally, that the object of the Institution continues to excite an increasing interest in the public mind; and that, while through the medium of Auxiliary and Branch Societies, and Bible Associations, the local wants of the Scriptures within the United Kingdom have been largely supplied, the contributions from these sources have enabled your Committee to extend the benefits, and enlarge the efficiency, of the Society abroad.

In support of these observations, your Committee might refer to the popular feeling in favour of the British and Foreign Bible Society, which is obvious to all; but, for particular proof, they can confidently appeal to the specification which will now be given of Auxiliary Societies, reported to be formed since the last Annual General Meeting, and of the contributions from them, and the old Associates of the Institution.

The number of the new Societies established during the last year is comparatively small, as the ground left unoccupied necessarily contracts its dimensions, in proportion as the circle of the Institution annually widens.

[Here follows a list of twenty-two Auxiliary Societies reported as formed since the Annual Meeting of the British and Foreign Bible Society, 1815. From these, and Auxiliary Societies existing before, have been received the last year £55450 8s. 9d.]

Your Committee cannot record this gratifying detail of the public liberality, without expressing their obligations to Almighty God, who has disposed the hearts of the inhabitants of the United Kingdom, notwithstanding the pressure of the times, and the various calls of a kindred nature, to administer so bountifully to the spiritual wants of their Christian brethren at home and abroad.

In this pure disinterested benevolence, which can arise, it is presumed, from no other source than love to God and man, and which has no other object than to promote his glory, and the temporal and eternal good of his creatures, your Committee recognize, with heartfelt pleasure, the influence of that holy Book, the circulation of which it is directed so essentially to promote.

While they offer their cordial acknowledgments to the various Benefactors of the Society, whether associated or individual, in England, Wales, Scotland, and Ireland, they are persuaded, that the most satisfactory return for these benefactions, is, the proof of the successful application of them to advance the great object of the Institution, and the consideration of the inestimable benefits which they are adapted to convey.

The Auxiliary Societies have justified their claim to that title in the most extensive interpretation, as, independently of their liberality to the Parent Institution, and their local efficiency in distributing the Scriptures, they have contributed, by their influence and example, to excite an attention to the establishment of other Auxiliaries, of Branch Societies, and of Bible Associations—the whole exhibiting a system of benevolent co-operation for the best end, and through the purest means. By these gradations the lowest orders of society be-

come connected with the highest, in one great work of Christian charity; and the bounty of all, accumulated into one stream, is again poured forth to enrich the spots from which it flowed, or to fertilize the barren tracts of distant regions.

Your Committee think it unnecessary to repeat what has been said on former occasions respecting Bible Associations, farther than to certify, that their experience has again confirmed all that has been asserted in their favour in former Reports. They acknowledge, with gratitude, the great efficiency, which the Parent Institution has derived from their assistance, while they contemplate with admiration and delight the moral effects which have resulted from them, in the encouragement of religious habits, and in the increase of kind affections and brotherly love; and they are persuaded, that nothing is better calculated to extend the influence of the Holy Scriptures, to excite a personal interest in the knowledge of revealed truth, and (what is the natural consequence of such knowledge) an anxious desire to make others partakers of it, than these most laudable and efficacious Associations.

Your Committee cannot deny themselves the satisfaction of exhibiting the following summary: only premising, that they have received many pleasing proofs, that the benevolence of the Society has been attended with the happiest effects.

The general statement of the copies of the Scriptures issued from March 31, 1815, to March 31, 1816, of the present year, is,

138,168 Bibles,

110,068 Testaments;

making the total issued, from the commencement of the Institution, to the last mentioned period,

654,427 Bibles,

828,546 Testaments;

in all, 1,482,973 copies, exclusive of about 75,500 copies circulated at the charge of the Society, from Depositories abroad, making a total of ONE MILLION, FIVE HUNDRED AND FIFTY-SEVEN THOUSAND, NINE HUNDRED AND SEV-

ENTY-THREE copies, already circulated by the British and Foreign Bible Society.

Your Committee might now conclude their Report, leaving the facts which it has exhibited to make their obvious impression.

It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the Holy Scriptures, in the unparalleled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

In humble dependence on the favour of Almighty God, deriving efficiency from the public bounty, and with no other recommendation than the simplicity of its principle, and the benevolence of its design, the British and Foreign Bible Society has gone forth from strength to strength, triumphantly opposing the attempts of infidelity to discountenance the truths of Divine Revelation, imparting its spirit to Christians all over the world, animating their zeal, and aiding their exertions, accompanied by their prayers, and rewarded by their benedictions. The Members of the Institution have the amplest grounds for rejoicing in the glorious privilege which they exercise of dispensing the bounty of the Most High. The charity to which they have devoted themselves, in humble imitation of that divine love, which, in its dispensation of mercy, offered the Gospel of salvation to all mankind, embraces the whole human race, without distinction of colour or country, of friend or foe; connecting the scattered members of the Christian community by the sacred ties of a religion which considers all men as brethren, the children of one common father; and exhibiting by this union, a practical exemplification of the Apostolic precept, "to keep the unity of the spirit in the bond of peace."

It is a charity no less ennobled by its object, than sanctified in its means;

which enriches those who bestow, as well as those who receive: and the Christian, who knows the Word of God to be the savour of life unto life, and the power of God unto salvation, puts forth his hand to the work with heartfelt delight, thankful that God has blessed him with the ability as well as inclination, to render others partakers of the heavenly banquet on which he has feasted, and to enable them to gather, with him, the fruit of immortality from the Tree of Life.

Looking to what has been accomplished, and to the progressive march of the Institution, he sees, with joy unspeakable, that it has been the means of conveying the treasures of divine truth and knowledge to thousands professing Christianity, who might never have known the Bible but by name, if the British and Foreign Bible Society had not existed. He contemplates the heavenly light which was graciously revealed to guide our feet into the way of peace, dawning over nations which have long sat in darkness, and in the shadow of death; and while he surveys with rapture and astonishment the numerous Bible Societies spread over the face of the earth, identified in object, and united by affection, exhilarating and adorning the western as well as the eastern hemisphere; he is encouraged to hope, that by the continuance of the favour of God on the means now in operation for disseminating his Holy Word, the predicted period may be accelerated, when "all the ends of the earth shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before him."

These delightful reflections, pointing to a grand and glorious consummation, and arising out of that prosperity which has attended the British and Foreign Bible Society, are the common property of the Members of this and every other similar Institution, foreign or domestic, large or small; which the poor, who give from their penury, may equally appropriate and enjoy with the rich, who contribute from their abundance.

But to perpetuate the feelings which they awaken, and to realize the hope which they inspire, the exertions which have been attended with such signal success must still be continued. The flame which has been kindled, and has spread its strong light over the world, cheering and animating the regions into which it has passed, must not be suffered to die away. Millions yet remain of the household of faith, who depend on the charitable aid of their Christian brethren for the supply of their spiritual necessities: the barriers of Heathen superstition, and Mahomedan intolerance, seem no longer impenetrable; and no period since the promulgation of Christianity has afforded fairer hopes, or more inviting opportunities, for communicating the everlasting Gospel to every nation, and kindred, and tongue, and people; none in which the desire to make all mankind participate its blessings has been so extensively manifested, and so zealously pursued; and none in which the anxiety to obtain the records of eternal life, has been more eagerly displayed, wherever a Bible Society has been formed.

Your Committee, most cordially congratulating their fellow-labourers all over the world, on their past success and encouraging prospects, have only to express the confidence which the preceeding observations authorize, that this country, which had the honour to give birth to an Institution which has attracted the admiration of foreign nations, and exalted the character of this in their esteem, will, by a continuance of its liberality, enable the British and Foreign Bible Society to prosecute, with unabating zeal, the great object of its formation to its desired and glorious completion.

The gratitude of the United Kingdom is peculiarly called for, under the circumstances of peace and security, in which, by the gracious interposition of God, it has been again so happily and triumphantly placed. Let it then persevere in its endeavours to promote his glory, by extending, to the utmost

attainable limits, the circulation of that Divine Book in which his mercy and truth are revealed; and let the Members of this Society, the honoured instruments of his providence for disseminating his Holy Word, unite with their Committee in devout supplication, that the nations and individuals to whom, by means of this and other similar Institutions, the Scrip-

tures are conveyed, may duly appreciate the value of the benefit thus conferred on them, and experience the blessing which the Almighty himself has promised to the dissemination of his Word:

*It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Isaiah lv. 11.)*

#### *Compendium of the British and Foreign Bible Society.*

There are 569 Auxiliary and Branch Societies within the British Dominions.

More than 60 Bible Societies (exclusive of Auxiliary and Branch Societies) established in foreign parts, have been encouraged by pecuniary aid from the B. F. B. S., or by its example.

The British and Foreign Bible Society has printed, or aided the printing or circulation of the Scriptures, in part or in the whole, in SIXTY-THREE different languages or dialects.

#### *Issues of Bibles and Testaments by the Society.*

	Bibles.	Test.	Total.
From March 7, 1804, to Sept. 17, 1805			
None issued, the Universities not having completed their stereotype editions.			
From Sept. 17, 1805, to June 15, 1808,	32386	74124	106460
From June 15, 1808, to March 25, 1809,	21387	28320	50207
From March 25, 1809, to Feb. 16, 1810,	18662	45806	64468
From Feb. 16, 1810, to March 25, 1811,	33609	69009	102618
From March 25, 1811, to Feb. 21, 1812,	35690	70733	106423
From Feb. 21, to Dec. 31, 1812,	81319	121267	202580
From Dec. 31, 1812, to Dec. 31, 1813,	141941	159453	301394
From Dec. 31, 1813, to Dec. 31, 1814,	126041	131732	257773
From Dec. 31, 1814, to March 31, 1816,	163442	127608	291050
Total issued in Great Britain in 10 1/4 years,	654427	823546	1482973
Purchased and issued for the Society on the Continent of Europe,	25000	50000	75000
Total issued on account of the Society,	679427	873546	1557973
Printed, and printing, on the Continent of Europe by Bible Societies, aided by Donations from the British and Foreign Bible Society,	114000	188600	302600

N.B. In addition to the above, the Society has expended about 7000*l.* for the distribution by Societies, and confidential Agents, in various parts of the Continent.

<i>Expenditures.</i>						
	<i>l.</i>	<i>s.</i>	<i>d.</i>			
First year,	691	10	2	Eighth year,	32419	19 7
Second year,	1637	17	5	Ninth year,	69496	13 8
Third year,	5053	18	3	Tenth year,	84652	1 5
Fourth year,	12206	10	3	Eleventh year,	81021	12 5
Fifth year,	14565	19	7	Twelfth year,	103680	18 8
Sixth year,	18543	17	1	Total,	452,273	12 1
Seventh year,	28302	13	7	About	\$2,010,105	

*Journal of Abdool Messee.*

Continued from p. 369.

July 26.—In the evening the Cutwal of the place, and several others, came to the Serai; and, pointing to me, said one to another, "See! that is he!" And thus companies, from time to time, came and went; and, although I greatly desired to engage them in conversation, not one would come near me.

July 27.—Arrived at Nalgunge. In the way, Custom was several times demanded, so that I was much annoyed. The people who stopped us to demand taxes, saying, "This must be some great Arabian Merchant: this cart is full of shawls:" I told them I was travelling with such a Sahib, and that he was coming behind. Then they begged I would give them something in the way of a present. I never saw such people in all my life.

July 28.—Mayut Messee went on before, and gave notice of my approach. Thirty persons, friends and acquaintances, came out to meet me. Among them, my Father and two new brothers-in-law, and my brother Joseph, seeing me, embraced me and rejoiced greatly. After arriving at my father's house, the sinful writer read the 9th chapter of the Acts, and explained it according as the Holy Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard with attention, and appeared pleased: and my Mother and Sisters expressed themselves thus:—"Praise to Jesus Christ, that we, who were separate, are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us!" And my Father, his eyes streaming with tears, said—"O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness thou hast shewn me, half my illness is removed; and now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all my enemies." After this, I and Mayut Messee sang that Hymn beginning—

At early dawn the Lord we'll praise,  
With dusky eve his name resound:  
This still our theme at noon day blaze,  
With it our hearts at night rebound!

July 29.—In the morning all my relations, male and female, having set their several households in order, collected for worship. I read the 14th of St. John, in which are recorded the glad tidings of the Holy Spirit's coming. My servant and Anna sung the Hymn beginning, "Jesus, my dear Lord, forget me not."—My Father and Mother were greatly taken with this Hymn; and neighbours and friends collected in such numbers, that there was no room left. After worship I took my brother, and went in quest of a larger house, which we met with within the precincts of the British Resident, and there took up our abode. My relations came to me there; and great numbers of poor, and blind, and lame come daily for charity: and those who were my Mahometan friends also come to dispute; to whom I answer as the Holy Spirit enables me. The questions which they ask, with my answers, I write in a book, which, on my return, I will shew. Pray for me, that the Lord Jesus Christ and the grace of the Holy Spirit may be with me.

July 30.—While I was at worship in the morning with my relations, my servant gave notice that many people were coming to visit me. I desired they might wait without; which they did, and began to ask of the servant what we were doing, who told them we were at worship. On my coming out they embraced me with much affection, and said, "Many forbade us to visit you; but, on account of our former friendship, we were determined to come and see you." I answered, "While I was ignorant of the true God, I had not a regard for you all: and now that I have embraced the Truth, it is incumbent on me to love you all; and, through God's grace, you believe in what you have read and been taught; and, doubtless, when you hear and learn further, you will gladly embrace it." One of them said, "If that which we hear be worthy of ac-

ception." I answered, "You say right. So long as a person cannot obtain sufficient and reasonable proof, what wise man would embrace a new system?" On this he said, "What kind of proof have you of the truth of your religion?" I replied, "One proof of the truth of our religion is that we view God both as just and merciful." On this another said, "What! in our religion, are not God's justice and mercy both established?" I answered, "Now you have all so favoured me, unworthy, as to come from a distance to my house, I do not wish to say any thing that should be cause of displeasure to you.—If you will not take it ill, and will judge candidly, I will certainly point out this to you." They all said, "We will not be offended:—say on." I replied, "From your Koran and Huddees is it plain that God has said all who break his commandments shall go to hell? Now please to shew whether, by any one, the service of God has been or is performed as it ought." One said, "Only by Mahomet: it has been performed by no one else." I observed, "Mahomet himself acknowledged, 'I have not served as I ought;' so that here also arises a doubt respecting your religion. The saying of the Gospel is thus confirmed, 'That no one is blameless before God; and, since God is true, and has declared that *the wicked shall be turned into hell*, if he cast them not into hell it will be contrary to his Justice; and if he cast them in, where is his Mercy? Our faith and religion is such, that both the Justice and mercy of God are established." One of them inquired, "Well: in your religion, how are Justice and Mercy both established?" I answered: From the Law and the Gospel it is clear, that no man has walked according to the whole will of God, and that all the world before God are guilty and condemned. But God who is merciful, on account of his Justice, laid all the sins of sinners upon the Lord Jesus Christ, that his Justice and mercy might both be visible to his creatures." From morning till evening such discourse continued with

one or other. God grant that his word may take root in these peoples' hearts! Amen.

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This is the close of Abdool's record of his Journey as it has reached us: more is promised hereafter. He returned to Agra on the 11th of August. The joy of the native brethren was very great on his arrival. His father, and five other members of his family, accompanied him, with several others; among them an aged Molwee, who appeared much in earnest in his inquiries after truth.

Mr. Corrie has added a few circumstances which took place before his departure from Agra.

Baptised one of the two who accompanied Molwee Munsoor to this place.—He is a native of Lucknow, where he had known Abdool Messee, and was extremely surprised and gratified on meeting with him here. He has proved himself very disinterested, and has withstood very insinuating attempts to divert him from his purpose of embracing the Gospel.—His name was Hyder Ali, but latterly he begged not to be called by that name.—It alarmed him, he said, to hear it, by reminding him of his former erroneous dependence on a false prophet, and the danger his soul was exposed to thereby. His Christian name is Hyder Messee.

During this month an intelligent Native Christian, formerly of the Roman Catholic Persuasion, and who had been detained a prisoner eight years by the Rajah of Bhurtpore, has been sent as Moonshe to a friend at a neighbouring station, where he is employed every morning in conducting worship in Hindoostanee, and they have a congregation on Sundays of about 20 Native Christians.

The Hukeem, Talib Messee Khan, is gone in a similar capacity to another station, and similar methods are pursuing for the benefit of the Native Christians around him. Besides which he is daily engaged in conversations and arguments with other natives, on the subject of religion. Mr.

Bowley is also arrived from Meerut, to undertake, with Abdool Messee, the superintendence of the mission in this place.

A young woman, about twenty years of age, was baptised. She was brought up in the house of John Baptist, one of Scindia's Generals; and has been instructed in the principles of the Gospel.

Aug. 1, 1814.—Mr. Bowley visited the farm. A great number of the villagers attended while he read and explained the Parable of the Sower. Several of them expressed their wish to hear more of Christianity.

Aug. 7.—Baptised a Hindoo native of Bundelcund, by the name of John. He is very intelligent, and quickly understood the distinguishing truths of the Gospel; and often expressed, in the most lively manner, his surprise and gratification on their being pointed out to him. Once, on his saying, that, when he first thought of embracing Christianity, a load seemed to press on his mind,—he knew not what would be told him, or what sacrifices he might be required to make.—Matthew 11th and 22d were read to him, which occasioned very lively joy. Another time, on his observing that he knew not how it was, but his mind felt always refreshed and strengthened by reading the Scriptures, Romans 10th was pointed out to him; whereupon he said, "Doubtless this is the word of God! O these books," meaning the Hindoo ones, "contain a great many stories, &c. but nothing that concern us individually. Whereas these are applicable to our present circumstances."

Aug. 14.—Baptised a youth who is servant to Lieut.—. Last year he staid with us about a month; but, not discovering the diligence which we wished, he was dismissed. After this he was entertained by his present master, who expresses an entire conviction of his real conversion; and his own conversation indicates the same.

Aug. 16.—Baptised a servant of Capt. —'s, who has come twelve

days' journey expressly for the purpose. He is unacquainted with letters, but possesses a lively and ardent mind. For many months past, he has endured much trial from his family and friends. On one occasion, his bed on which he was sleeping and his house were set on fire. On another, he was taken before the commanding officer, who asked him why he created such disturbances in his family: he answered, that, while he frequented fairs, drank to excess, gambled and committed much sin, they found no fault with him; but, now that he had forsaken such practices, they had brought him there as an offender. The Col. turned to his relatives, and asked what they could answer; and, as they had no pretence for denying what was said, he dismissed him. Another time the Kazee of a neighbouring town came, attended by 120 Mahometans, to reclaim him: the Kazee began with asking what he had seen in Christianity, that he should expose himself to such disgrace, adding a variety of degrading names: he answered, "True, I am indeed worthy of all the names which you have applied to me: but, in the Gospel, I see nothing but humility and love; and you know, neither in worldly affairs nor in religion does God approve of violence and the sword." This reply confused the Kazee not a little; and, after some further discussion, the assembly broke up in disorder.

Aug. 17.—Administered the Lord's Supper, in Hindoostanee, to Fifty-nine Native Communicants. It was a season of interest and solemnity, and exhibited an encouraging evidence of the power of the Gospel during the past 15 months.

Aug. 18.—Committed the congregation to the care of Abdool Messee and Mr. Bowley, amidst many tears on the part of the new converts, and much sorrow on my own: but the will of the Lord is to be acknowledged in my departure, no less than in my arrival at this station. During the preceding sixteen months, 71 natives have received Baptism, of whom about 50 are

adults—about half Mahometans, and the other half Hindoos. Of these, one has been expelled; six have apostatised: four are gone to their friends, and are, we hope, holding fast their profession; and others are occupying different stations as Readers and Catechists. Several Catechumens remain to be further proved.

I would remark, in concluding the present Journal, that, exactly in opposition to the popular opinion among Europeans in India, the more learned converts and those who had been Fakereers caused us the most anxiety and trouble.—In this, as in other respects, the Lord's ways are not as man's ways; and his Gospel will make its way in this country, as usual, first among the poor and least regarded part of mankind.

(Signed)

D. C.

Agra, August 19, 1814.

### DOMESTIC INTELLIGENCE.

BY HIS EXCELLENCY.

JOHN COTTON SMITH, ESQ.

*Governour and Commander in Chief in and over the State of Connecticut.*

#### A PROCLAMATION.

*IT having pleased Almighty God to bring us again to the season in which we have been accustomed to "enter His gates with Thanksgiving, and His courts with Praise," for His numerous and unmerited favours conferred upon us, and to unite with one accord in fervent supplications to the Most High for a continuance of His smiles, and for His assistance and direction in our various concerns as individuals and as a people:*

I have thought proper, by advice of the Council, and at the desire of the House of Representatives, to appoint, and I do hereby appoint THURSDAY, the twenty-eighth day of NOVEMBER next, to be observed throughout this State as a day of public THANKSGIVING and PRAYER. And I earnestly request Ministers and people of every denomination to convene on

that day in their several places of religious worship: that with united hearts and voices we may render thanks to our HEAVENLY FATHER for all the manifestations of His loving kindness and tender mercy; particularly, in the preservation of our lives, and in the unusual degree of health with which He has graciously visited our country;—in prolonging the public tranquility;—in imparting for our use, amidst unfavourable prospects, so large a portion of the fruits of the earth;—in affording us the pleasures of friendship and society; the protection of wholesome laws; the blessings of religious and literary instruction;—but above all, in opening to our view, and in presenting to our hopes, the system of redemption through a glorious Mediator; and in the increased exertions of the Christian world to diffuse universally the glad tidings of salvation.

And whilst with heart-felt gratitude we recognize the riches of Divine goodness, let us devoutly implore the Father of Lights "from whom cometh down every good and perfect gift," that for the sake of our only Advocate and Redeemer, he would forgive our past offences, and render the varied dispensations of His Providence effectual to our repentance and reformation;—That through the influences of His Holy Spirit, He would inspire us with dispositions to consecrate ourselves to his service; to live in peace and unity with each other; to compassionate the sufferings and promote the welfare of our fellow-men, and to thus illustrate the pure doctrines, and imitate the perfect example, of the great author and finisher of our faith;—That the God of our fathers would still extend his providential care to this Commonwealth;—That he would prosper us in our commerce and navigation, our husbandry and manufactures, and in all our lawful pursuits; That he would bless our institutions, civil and sacred, to the advancement of His glory, and the prosperity of this people;—That under his smiles our college, academies and schools, may emi-

nently become the nurseries of moral as well as intellectual improvement; and our youth successfully instructed in the great duties they owe to God and their country;—That he would graciously direct and assist the ministers of His sanctuary, our courts and officers of justice, and every pious and charitable association, and mercifully grant that here the blessings of social order and of political and religious freedom may be fully enjoyed, and safely transmitted to the remotest generations;—That he would vouchsafe to the President and constituted authorities of this Nation the guidance of unerring wisdom; that by their just and enlightened administration our rights may be maintained, our tranquility preserved, and the government of these States established as a perpetual bond of union and affection;—That in infinite compassion he would console the afflicted, and deliver the oppressed of all nations; and abundantly succeed the endeavours which distinguish the present age, to disseminate the knowledge of His Holy Word, until mankind shall universally receive and obey the truth as it is in Jesus, and the whole earth be filled with His glory.

All servile labour and vain recreation on said day are by law forbidden.

*Given under my hand at the Council Chamber in New-Haven, the twenty-fourth day of October, in the year of our Lord one thousand eight hundred and sixteen, and in the forty-first year of the Independence of the United States of America.*

JOHN COTTON SMITH.

*By His Excellency's Command,*  
THOMAS DAY, Sec'y.

#### EDUCATION SOCIETIES.

In September, 1814, a Society was formed at New-Haven, by the name of the "Charitable Society for the education of indigent pious young men for the Ministry of the Gospel." It consists of members from different parts of Connecticut, and other states. An act of incorporation was obtained from the General Assembly of this state, in May, 1815. During the first year after the formation of the Society, its funds were so deficient, that it was able to do very

little towards accomplishing the object for which it was organized. But the second year, from September 1815, to September 1816, the contributions to the Society were so liberal, that it afforded important pecuniary aid to twelve young men, who were then members of Yale College.

By the Report of the Treasurer,  
Sept. 9, 1816, there has been paid  
by individuals to the Permanent  
Fund,

\$675

By individuals and Societies to the  
Disposable Fund,

1699

Total,

2374

#### *Report of the Committee of Appropriations.*

The sum of money which the committee had been enabled to appropriate, before the last report was rendered, was so inconsiderable, that it is thought best to comprise in this report all the facts from the beginning.

The whole amount appropriated from September, 1814, to September, 1816, is 1184 dollars, 97 cents.

Of this sum only 90 dollars 97 cents were appropriated during the first year, leaving almost 1100 dollars for the disbursements of the last year.

The Female Education Society in New-Haven have done much towards clothing the young men patronized by the State Society; and in this commendable work they have been aided by the contributions, both in money and effects, of various female charitable societies, in other parts of the State. In various instances also, individuals have received their board gratis in private families in New-Haven.

There are in the college several individuals not destined for the Ministry, who have received aid from a Charitable Society existing among the students, and from other sources; but no one has received the patronage of the committee who has not both declared his intention to preach the gospel; and, who does not in the judgment of the committee give good reason to hope that he will make a sound, discreet, and useful minister. The committee have not found reason in any instance, to believe that their confidence has been misplaced; and, they have observed, with peculiar pleasure, the strong marks of ingenuousness, modesty and truth, which have characterized the statements of the young men, when examined relative to their necessities, which they appeared in no instance disposed to exaggerate; but, on the contrary, difficulty has been experienced in drawing from them the whole extent of their wants. Careful enquiry has been made by the committee as to any personal resources either in possession or expect-

ancy, which might aid the great object of educating the young men; and, circumstances of this kind have always been taken into account in the allotments of money which have been made. Of the 13 young men who have hitherto received the patronage of the committee, one is dead, and 5 have received their first degree. It is understood, that among those who have recently entered, or are expected soon to enter, this college, there is a large number of young men who will claim assistance. The continued liberality of the Christian public, which has already been so honourably experienced, is still necessary; much good is now doing, and much more remains to be done: for, although the disposable funds are not all exhausted, it is expected that the demands of the current year will be greater than those of the past.

*New-Haven, Sept. 1816.*

In March, 1815, another society was organized in New-Haven, by the name of "the Female Education Society." The object of this also is to furnish assistance to those, who, without adequate funds of their own, are endeavouring to acquire an education, with the intention of entering into the ministry.

#### *Report of the Committee.*

The Committee of the Female Education Society, beg leave, on the present occasion, to report their proceedings; from its first organization in March 1815, until the 12th of September, 1816.

Our number of subscribers now amounts to 182: making our regular annual tax 94 dollars, 64 cents.

This is indeed an auspicious beginning; and it may be asserted with confidence, that no female association in this City has ever been equally blessed. As we had many charitable societies among us, our hopes of success were at first, by no means sanguine; but a liberality and zeal, as new as unexpected, were immediately displayed. Nor was this spirit confined to the limits of our own town. The plan of Female Education Societies, became, at once, extensively popular; and such societies, we understand, have been formed, in Hartford, Litchfield, Goshen, Stratford, Colchester, Norwich, Middletown, and Boston. Associations, for the promotion of the same design, have been formed in several places, which are not yet so regularly organized as to denominate themselves Societies: and from the towns of Bethlem and Stamford we have already received the fruits of their liberality and industry. The ladies of Norwich, Stamford, Colchester, and Charleston, (S. Carolina) have sent their money to us; an account of which is given in the Treasurer's Report. The Litchfield

Society have expended their money in materials for work; the avails of which we have regularly received, in such articles as are always necessary; from this Society, we have received articles of clothing to the amount, as is supposed, of not less than 100 dollars. We find it difficult, however, to state the precise amount received from each Society: because the packages have been numerous and sent to a great many different places. In consequence of this our business has been rather more complicated the past year than it will be hereafter. As we have now one person to receive the articles forwarded, we shall be able, from this time, to publish regular accounts of the value of clothing received from each Society. From the Society in Middletown we have received articles to the amount of about 80 dollars; which have been deposited in the Ware-House for sale.

The Committee have held 16 meetings for the purposes of work, and of consulting, as they believe, the best interests of the Institution. They have made and repaired such articles of clothing as were wanted; and have also attended to the making of comfortables, bed-quilts, and other articles of bedding. Fourteen young gentlemen have been regularly assisted by the Society. To these have been delivered, since its formation, articles of clothing to the amount of 264 dollars, 60 cents, according to the appraisal of those who were competent judges. Of these clothes, (among which are included a few articles of bedding,) most have been *second-hand* garments, repaired by the Society. Some of these have been of a superior quality, because we have made use of such as were given to us. In purchasing new cloth for any purpose whatever, we have sought that, which was considered merely decent, having more regard to durability than appearance. Some of the second-hand garments given to the Society have been exchanged for necessary work, particularly for *washing*. In justice to those whom we have had the pleasure of assisting, we would remark, that they have not only appeared satisfied, but sincerely grateful for every favour conferred.

By various little methods we find our funds constantly augmented. Plans, hitherto unknown among us, are continually devised for the promotion of the great object we have in view. When we look at the exertions every where making to publish the Holy Scriptures in all the languages of men, and connect these efforts with the revivals of religion in our colleges and schools, we are constrained to believe the formation of charitable societies, for the education of pious young men for the Ministry, to be no unimportant part of the great system of means, which is to bring forward the Lat-

ter Day Glory of the Church. In this single consideration, we find abundant motives to persevere, with unremitted diligence, in the work in which we have engaged.

The Committee, in the name of the Society, return their sincere thanks to the various associations which have so liberally assisted them in the prosecution of their design. And while they respectfully solicit a continuance of the same aid, they cannot but hope, that the time is not far distant, when similar societies and associations will be found in every town and parish in the state: all uniting their efforts for the education of young men of piety to preach the unsearchable riches of Christ,

By order of the Committee.

SUSAN E. DWIGHT, Sec'y.

The Treasurer reports the whole amount of money received,	\$790 2
Expended,	653 62
Remaining in the Treasury,	136 40

The Society request all who feel disposed to aid them by money, clothing, or in any other way, to direct all such things to Mrs. Mary Dwight, President.

During the last collegiate year, from Sept. 1815, to Sept. 1816, there were appropriated, by both Societies, for the benefit of 13 or 14 Students, between 1400 and 1500 dollars; besides various articles of apparel, &c. from the Female Education Society, not purchased with their funds, but presented by other societies or individuals. It is not improbable that an equal or greater sum will be wanted for the current year. But the balance on hand, according to the Reports of the Treasurers, is only 624 dollars, 65 cents. To this may be added 52 dollars 50 cents, the annual interest of the permanent funds. For supplying the deficiency, our principal reliance is upon the auxiliary education societies, and other charitable societies, in different parts of the State. By recurring to the preceding reports, it will be seen, that the greater portion of the disposable fund has hitherto been received from these beneficent associations, particularly from the female societies.

To these, then, an appeal is now made, with a confident expectation that they will not disappoint the hopes which have been excited by their past liberality. There have been numerous applications for charitable assistance, from those who are desirous of qualifying themselves for the Ministry of the Gospel. Not wishing to apply for admission into college, without a reasonable prospect of support, they have requested to be informed whether adequate funds were provided by the education societies. They have been told that, till lately, the receipts have been scarcely suffi-

cient for those who were already members of college, and that there is no great accumulation of capital, which can be pledged for future supplies: but that the attention of the Christian public appears to be awakened to the importance of raising up ministers, to meet the increasing demands of the churches; and that there is reason to hope that the bounty of auxiliary societies and individuals, which has hitherto been increasing, will be still further enlarged, till it shall be equal to the wants of all, who are qualified to receive it.

On the strength of these encouragements, several young men have ventured to come forward, and cast themselves on the education societies for support. Will you suffer their hopes to be disappointed? After having gone so far, shall they be compelled to abandon the purpose of obtaining an education? Shall they be told that, although their views are laudable, and the ministry into which they are desirous of entering immensely important; yet that the Christian community is either unable or unwilling to furnish the means of their support?

It is true, the calls on the liberality of Christians, at the present day, are numerous and urgent. It is not intended to set the object of the education society in competition with any other charitable purpose. All that is asked for, is a small portion of the bounty which has of late years begun to flow so freely from those who have the interests of religion at heart. It is not necessary that the individual donations should be large. It is the aggregate of small sums from numerous contributors, which sustains the important operations of most of the Missionary and Bible Societies in Europe and America. The stream which, in its progress, becomes a majestic river, is originally formed from inconsiderable rivulets and springs.

#### *For the Religious Intelligencer.*

MR. EDITOR—The following Facts may claim some interest with your readers, from the circumstance that they relate to the first Protestant Church of Christ organized in America. On this account it appears to me that Mr. Lord, in his useful History of Missions, and the writer of the Progress of the Gospel, (see No. 8, p. 114,) has too slightly noticed the one from Geneva. "The blessed Calvin," patronized the settlement of the first Church, "in these corners of the earth where God in our Lord Jesus Christ had never before been called upon." I have collected the following Facts

and translated the letter of the Rev. Mr. Richier to Calvin, which I submit to be disposed of at your discretion.

B. P.

In 1555, Henry Durand Villagaignon, Vice-Admiral of Bretagne, having had a quarrel with the Governour of Brest, apprehended unfavourable consequences. In this situation he addressed himself to the High Admiral of France, Coligni, the patron of the persecuted Reformers with the proposal to settle a colony in Brasil, after the religious order of the reformed churches, and suggested the motive, that this settlement might be an assylum for them in case of severer persecutions. Coligni proposed this enterprize to Henry II. as a national object, and worthy of his patronage. Two ships well equipped, and ten thousand livres were provided, and Villagaignon sailed with his company, and reached the mouth of the river Ganabara in the 23d degree of South latitude, in November. He commenced a settlement at the mouth of that river on an Island which, in honour of his Patron he named Coligni. On the return of the ships, he wrote to the Church of Geneva, requesting ministers to be sent out from them to officiate in the settlement, and also suitable persons to instruct the natives. In compliance with this request, two ministers, *Peter Richier* and *William Chartier*, were appointed missionaries to the new world. *John de Leri* also accompanied them, who afterwards wrote a history of the voyage and the progress of the settlement. They arrived at Coligni, March 10th, 1557. Richier preached to the company, formed a Church and administered the Lord's Supper. On this subject, however, a dispute arose between a papist and Chartier. The latter was appointed to return to Geneva, with a statement of the question, in order to obtain the opinion of Calvin. In his letter Villagaignon expressed his unbounded confidence in that Divine, and professed the greatest regard for the advice which he had given him on religious matters,

in his letters by Richier. He assured Calvin that his letters in answer to the question, should be put on the publick records, as their guide in ecclesiastical proceedings. The dispute concerning the Lord's Supper, was rendered unpleasant by the papists, with whom Villagaignon betraying his trust, united, and in the bitterness of his apostacy put three of the company to death. A famine also prevailing at this time, Richier and Leri with great hazard returned and arrived in the river Blavet in May, 1558. Thus, through the apostacy of the Governour, the Church was broken up, and the settlement ultimately failed of its object. See Bayle Dict. art. Leri. Richier. Villagaignon. and Mather's Hist. New Eng. b. I. p. I.

Richier was afterwards a respectable minister in France. The following letter from the first Missionary in America, written about three weeks after his arrival at Coligni, probably to Calvin, will afford a view of the debased state of the morals of the natives; and of the Missionary Spirit of that day.

RICHIER to N. *wishes health.*

Grace and peace from God through our Lord Jesus Christ.

I was unwilling, my Brother, to foregoe this opportunity to inform you of the state of our affairs. In the first place, the kindness with which the Lord has favoured us, demands our united thanksgiving. Through the various dangers of sea and land, by divine goodness, we arrived well and safe in port. The day after our arrival, Villagaignon wished to have the word of God publickly preached. On the subsequent week, he desired the holy sacrament to be administered. He was present with some of his religious domesticks, and gave first a reason of his faith, to the satisfaction of the Church which had been formed. Nothing could be more favourable to our purpose, or more answerable to our prayers. With such peculiar benefits, has the Supreme Father been pleased to follow us.

But this country is uncultivated and almost uninhabited. It produces scarce any thing which our people even taste. Millet, wild-figs, and some roots, with which the inhabitants make meal for their food, are produced here. But they have neither bread, nor wine, nor any thing which resembles wine. I know not that we have any fruit, which we can use. However, we are well and in good health, which the physician ascribes to the salubrity of the climate, which is as temperate as our May. Our Heavenly Father opens his paternal bounty to us, in this barbarous and uncultivated land, so that we learn from experience, *that man doth not live by bread alone*, but by the word of his mouth, which to us is a substitute for the richest delicacies.

But one thing presses us with grief, and gives us no small trouble. The barbarity of the natives is extreme. I do not assert that they are eaters of human flesh, although this is reported of them. But I lament the gross stupidity of their minds, which is a darkness that may be felt. They know nothing of the moral government of a common parent. They do not distinguish good from evil. Those vices which other nations naturally condemn, they esteem as virtues; at least, they do not acknowledge the turpitude of vice, and are but a little superiour to the brutes in this respect. But what is most injurious, they are so far from observing his law, or admiring his goodness, that it is manifest, they know not whether there is a God. We have therefore no hopes of enlightening them in the knowledge of Christ. This is the most painful and grievous of all the evils which we experience. I know, some will object that they are a *Tabula rasa*, a pure table, on which one can easily inscribe what colours he chuses, since there is nothing opposed to the light of these colours. But such persons are ignorant of the difficulties which arise from the *diversity of Idioms*; as we have no interpreters who are faithful to the cause of religion.—We therefore judge it

best to wait patiently, till the youths whom the Governour has sent to be instructed by the natives, can understand their language. For this purpose they reside and have constant intercourse with them. God grant that this may be without any danger to their souls. When we shall be blessed with their assistance, we hope, by the goodness of God, that this Idumea will be among the possessions of Christ.—The Most High watches over all these things. We earnestly desire to be commended to the prayers of all the Churches of our country.

Your's,

P. RICHIER.

From Antarectick, France, March 30, 1557.

#### REVIVALS OF RELIGION.

*Extract of a letter to the Editor, dated Malone, Franklin County, (N. Y.) October 10, 1816.*

SIR—Being a subscriber for the Religious Intelligencer, I often learn thro' that medium, what great things God is now doing for his American Churches. I read one narrative after another of religious revivals, which to me, is like cool water to a thirsty soul. Sensible of the joys which I receive from this source, I cannot hesitate believing that it affords the same pleasures to others. For this reason I would put into your possession, and to be disposed of at your discretion, the following brief account of a work of God's Holy Spirit in this place.

I have had the charge of a congregational church here for nearly seven years. Most of this time, on account of war and the evils which followed it, has been dark and distressing. At the close of the last year, I viewed my ministry, with respect to this people, at a close. I expected soon to deliver a farewell discourse, and refer all our concerns to the Judgment of the Great Day. But though there are many devices in the heart of man, nevertheless, the counsel of the Lord that shall stand. I now see God had determined that I should not leave this people, till I had seen a divine refresh-

ing from his presence. It is now four months since there were flattering prospects. From that period till now, with the secret and irresistible agency of the Holy Ghost, Jehovah has been carrying on the work of conviction and conversion among us. Its progress has been slow till within a few weeks. It is now becoming general. Every section of the town feels its influence. It is astonishing to notice the contrast between the common enquiry six months ago and now. The first was, "what shall I eat, and what shall I drink, and wherewithal shall I be clothed?" But the last is, "What must I do to be saved?"

This work affects persons of all ages and descriptions. It rends in pieces the subterfuges of infidels, enstamps solemnity upon the countenances of the scoffing, raises the worldling to higher riches than gold, arrests the voluptuary in his course of pleasure, turns the youth from his scenes of empty enjoyment, and in some degree, impresses the minds of all with the momentous reflection, that an Almighty Being exists and governs the world. It does more: it settles difficulties among neighbours which have divided them for years, by producing in their minds the most friendly feelings. It suppresses profane swearing, Sabbath breaking, gambling and their accompanying evils, which are so disgraceful to society, and offensive to the spotless God. In those families where Satan has reigned in quietude for years; and the name of Jehovah every day blasphemed, we now hear prayers and anthems of praise.

In this work we see nothing enthusiastic. There is no noise, no confusion. The operation is substantially the same in every person, who obtains comfort. During the process, he is brought to see that by nature he is totally depraved; and if he is not saved by the sovereign and electing mercy of God, he must perish forever. There appears no partizan in this work. I can say with much pleasure, that the Baptist Brethren in this place have heartily united with us in praying

for the good work to prosper. The number of converts cannot now be ascertained. The work is progressing, and we hope will extend into the towns around us. Let the reader rejoice and sing praises unto our God; for it "is the Lord's doings and marvellous in our eyes." Let him give thanks to the Saviour that he is gathering in his elect in this and other parts of the world.

Yours,  
ASHBEL PARMELEE.

*Extract of a letter to the Editor, dated  
Austinburg, Ashtabule county, Ohio,  
Oct. 17, 1816.*

The revival of religion, which commenced here about the first of June, has been very general in this town, and has continued to the present time. Meetings during the summer, have been very solemn and fully attended. There are more than 50 hopeful converts in this town, which contains about 50 families. 25 were admitted into the church here on the second Sabbath in September, and 14 more are expected to be admitted next Sabbath. The revival has spread into a number of the adjacent towns. In Morgan more than 20, and in Rome, a settlement of 7 families, 14 or 15 are hopeful subjects of grace. There has been some hopeful conversions in Jefferson, Lebanon, Ashtabula, Geneva, Harpersfield, and Madison. In some of these places the work appears to be spreading. Although the hopeful conversions are chiefly among the youth, and young married persons; yet in some instances those who have lived in sin and rebellion against God 40, 50, or 60 years, and have been scoffers or neglecters of religion, have apparently been brought to bow to the sceptre of the Lord Jesus.

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A work of divine grace has, for some time past, been prevailing in Aurelius, in this county. Thirty, by the last intelligence, had been added to the church. Some months since, the town of Owasco, in this county, was favoured with an extensive revival of religion. The work was powerful, and appeared to be genuine. At the two last communions of the Dutch reformed church, more than a hundred were received to the church at each time.

*Remarkable Revival at Sedgwick and Bluehill, in the District of Maine; communicated in a letter to the Rev. Lucius Bolles, of Salem.*

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The church in this town, and that in Bluehill, back of us from the sea shore, "hearing," as it were "the sound of a going on the top the mulberry trees," listened themselves, and

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There was no very special appearance of this work among us, until the beginning of April. Its commencement and progress in this town have been similar to what has been mentioned above. It soon spread in every direction; East, West, North, and South, through every part of the town. It now prevails rapidly in most of the adjoining towns, all around us. Hence, we have a very pleasing prospect of a general reformation in this part of the country. Oh, dear brother, "This is our God, we have waited for him, he has come and will save us."

Since May 2d\*, there have been 121 baptized on a profession of faith, and added to the Baptist church in this town. In Bluehill, 98 have joined the Baptist church, and 28 the Congregational church in that town. The oldest Christians among us say, they never saw a work of grace equal to the present since these eastern regions have been inhabited. They have seen reformations equally powerful but none before so extensive, and so free from corruption and confusion. I could fill many sheets in mentioning particular circumstances, which to us have been of a very interesting nature, but I must forbear.

Lord's day before last, Elder Amos

\* Only two months.

Allen baptized his mother, aged 66. She has lived through all the reformation that have taken place in this town heretofore, and is now evidently a "new creature." On the same baptizing season, four of her grandchildren were baptized; one of whom was Elder Allen's son, who was also baptized by his father. O, it is enough to affect the most hardened infidel, to attend the prayer-meetings of our youth and children, and behold the order they maintain! Their prayers and exhortations are short, but in general to the purpose, and very spiritual. The time is improved in these meetings by the male members; the females also meet by themselves for prayer, and other religious exercises. These meetings have been remarkably instrumental of awakening those who were going on the way to ruin. The work is still going on among us.

*Mass. Bapt. Miss. Mag.*

As effects of the revival of religion in this town, there has been an accession to the church of 71 members, (which is supposed to be scarcely half that have hopefully met with a saving change;) about 20 more have passed examination before the church; and, if we mistake not, 35 were recently admitted at one time.

*Sangerfield Christ. Mon.*

"In Palmyra, N. Y. a glorious work has lately commenced—many are already rejoicing in hope, while multitudes are earnestly enquiring the way of salvation. In Mount-Morris, the Lord is also manifesting his power and goodness, in causing sinners to embrace Jesus, as their only ark of safety. Middlesex and Gorham, are likewise visited in a glorious manner—in the former place the work is new, and rapidly increasing—fifteen have united with the people of God:—in Gorham, more than 80 entertain hopes of having passed from death unto life—the good work is still progressing.

*Ithaca Gaz.*

The Editor would again tender his grateful acknowledgments for the continually increasing demand for the Religious Intelligencer. And, as many of his distant patrons have ordered the paper without having seen the original prospectus, and have uniformly expressed a wish to comply with the conditions of its publication, he considers it necessary to state at this time for their information, and his own benefit, that the terms are three dollars a year exclusive of postage, the whole to be paid at the expiration of six months from its commencement, or on the receipt of the 26th number. Any person who obtains twelve subscribers, and becomes accountable for the pay, shall receive the thirteenth gratis; and an allowance of 10 per cent. for all over that number.

The Editor has very cheerfully and promptly attended to all orders received for the paper, and has sent them into every State from Louisiana to Maine; thus casting his bread upon the waters, with an unshaken confidence in the promise "that after many days thou shalt find it."

Each individual will perceive the necessity of making remittances in time to the respective agents through whom they have ordered the paper. Where there is no agent convenient it can be forwarded to the Editor by mail; this, though attended with some expense and risk, appears to be the only mode by which remittances can be made from distant subscribers.

Any person wishing to procure the Religious Intelligencer hereafter, by enclosing three dollars, current money of the State where he resides, will have the papers sent to him weekly, for one year, from the time he shall specify. And those who may order the paper from the commencement, after the expiration of the first six months, will not be required to make payment until the close of the year.—No subscriptions are taken for less than a year.

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Lord's day before last, Elder Amos

\* Only two months.

Allen baptized his mother, aged 66. She has lived through all the reformations that have taken place in this town heretofore, and is now evidently a "new creature." On the same baptizing season, four of her grandchildren were baptized; one of whom was Elder Allen's son, who was also baptized by his father. O, it is enough to affect the most hardened infidel, to attend the prayer-meetings of our youth and children, and behold the order they maintain! Their prayers and exhortations are short, but in general to the purpose, and very spiritual. The time is improved in these meetings by the male members; the females also meet by themselves for prayer, and other religious exercises. These meetings have been remarkably instrumental of awakening those who were going on the way to ruin. The work is still going on among us.

*Mass. Bapt. Miss. Mag.*

As effects of the revival of religion in this town, there has been an accession to the church of 71 members, (which is supposed to be scarcely half that have hopefully met with a saving change;) about 20 more have passed examination before the church; and, if we mistake not, 35 were recently admitted at one time.

*Sangerfield Christ. Mon.*

"In Palmyra, N. Y. a glorious work has lately commenced—many are already rejoicing in hope, while multitudes are earnestly enquiring the way of salvation. In Mount-Morris, the Lord is also manifesting his power and goodness, in causing sinners to embrace Jesus, as their only ark of safety. Middlesex and Gorham, are likewise visited in a glorious manner—in the former place the work is new, and rapidly increasing—fifteen have united with the people of God:—in Gorham, more than 80 entertain hopes of having passed from death unto life—the good work is still progressing.

*Ithaca Gaz.*

The Editor would again tender his grateful acknowledgments for the continually increasing demand for the Religious Intelligencer. And, as many of his distant patrons have ordered the paper without having seen the original prospectus, and have uniformly expressed a wish to comply with the conditions of its publication, he considers it necessary to state at this time for their information, and his own benefit, that the terms are three dollars a year exclusive of postage, the whole to be paid at the expiration of six months from its commencement, or on the receipt of the 26th number. Any person who obtains twelve subscribers, and becomes accountable for the pay, shall receive the thirteenth gratis; and an allowance of 10 per cent. for all over that number.

The Editor has very cheerfully and promptly attended to all orders received for the paper, and has sent them into every State from Louisiana to Maine; thus casting his bread upon the waters, with an unshaken confidence in the promise "that after many days thou shalt find it."

Each individual will perceive the necessity of making remittances in time to the respective agents through whom they have ordered the paper. Where there is no agent convenient it can be forwarded to the Editor by mail; this, though attended with some expense and risque, appears to be the only mode by which remittances can be made from distant subscribers.

Any person wishing to procure the Religious Intelligencer hereafter, by enclosing three dollars, current money of the State where he resides, will have the papers sent to him weekly, for one year, from the time he shall specify. And those who may order the paper from the commencement, after the expiration of the first six months, will not be required to make payment until the close of the year.—No subscriptions are taken for less than a year.